1. William E-5 (1934-1938)1951 JFN17 Higonnet JFN17
Nipekyrnak

1948
1949
1950
1951
JFN17

5. SUMMARY OF LABOUR HISTORIES

Information from men concerned

Category	No. of Cases	Worked	Average Period Worked (Men who worked)	Working Day 9 Hrs. and over at A. Mission	Schooling		Skilled and Semi-skilled at time working	Place of Work		
					Illiterate	Entered Village School		In Eskimo only	Large Outside Mission	Out of Province
Parents Middle-aged and over	10	90%	6 months	90%	100%	80	10%	10%	–	0%
Children Middle-aged and over	10	100%	2 years, 6 months	90%	90%	80	80%	60%	–	30
Parents Young	10	90%	–[1]	10%	90%	0%	0%	10%	90%	90%
Children Sons of pagans, young	11	91%	–	90%	0%	90%	90%	90%	90%	90
Children Sons of Christians, young	10	100%	–	90%	0%	90%	90%	0%	90%	90%
Total	50	94%	–	90%	60%	70%	60%	80%	90%	70

[1] Four worked on other mission stations of the Province.
[2] As many of the men are quite young, a record of the total period worked is insignificant. The last material here on the proportion of time spent at work.
[3] This is not a true control sample for determining even selected background characteristics, therefore, the percentages have no exact significance, but a correlation between Christianity, literacy, skilled work, and long-term employment is suggested.

9: Wilson E-5 (1934-1955) 1959
F3617 Ngonde F3617
Nyakyusa

learn to read and write. In BuNyakyusa none of these village teachers was qualified and none received Government grants; they taught only the three R's in the vernacular and gave religious instruction. In Ngonde, however, some of them were qualified. Besides the village schools there were by 1935 central schools at mission stations, organized by the missions, and some of them drawing Government grants, which took children up to Standard IV; and at Rungwe and Kondowe (Livingstonia) just south of Ngonde, there were mission boarding schools, giving further education and (at Kondowe) training teachers, evangelists, and ministers. The policy of different missions regarding education varied; the Church of Scotland missionaries believed in it wholeheartedly and achieved a relatively high standard in their village schools; but the Lutherans were doubtful how far it was the function of a Church to give anything except religious instruction, and in their village schools children barely learnt to read. Opinion among the Moravians was divided. But despite these differences, all the missions have, in fact, played a great part in education.

The first step—the reduction of the language to writing—was the work of the missionaries alone, and village schools have been very closely linked with congregations because, whatever their views on education in general, Protestant missionaries were agreed that to read the Gospels is the making of a Christian, and so literacy is usually required of candidates for baptism. Hence, the same man is often both teacher and elder, and the German missionaries who questioned the value of education laid the foundation of Nyakyusa literature with an admirable translation of the New Testament.

The missions have also been concerned with medical work. From before 1914 there has been a hospital run by the Lutheran mission at Itete, and one run by the Church of Scotland at Kondowe and, for a period, a large leper-settlement was run by the White Fathers at Mwakete. Medical activities are not directly the concern of congregations but Christian women are often drawn in as voluntary helpers in one way or another. In Kabembe the women deacons drew water for the sick and prepared food for a newly confined mother; at Karonga the women's association of the Church made clothes to be distributed through the babies' clinic, and so forth.

The congregations are not wholly self-supporting—the European missionaries are all paid from overseas and, until the middle thirties, funds for paying village teachers and evangelists were